

of Jesus Christ our Lord, both theirs and ours." I Cor. 1:2. This includes every Christian, everywhere and thro all time.

Paul is fair and logical in his statements, and he is plain and positive. If we are ready to accept his statements as they are, all controversy on this subject will cease. He not only tells us that the woman should have a covering, or veil on her head, (not her face,) but he tells why she should do so: it is on account of her relationship to man in their relationship to Christ and to God. In 1 Cor. 11:3, he says, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Here Paul sets forth the natural relationship and headship: it is God, Christ, man, woman. This was so from the beginning, and will be so to the end. In the natural, man is the head of woman; Christ the head of man; God the head of Christ. In the spiritual this is modified: Christ is the head of woman as he is of man; and man as the head of woman is covered. In nature he remains her head; but in grace he is not her head but Christ is the head of both. The covering of the head in worship is significant and important. Paul says, verse 4, "Every man praying or prophesying, having his head covered dishonoreth his head." How? His own head represents Christ as his natural head and the covering of his own head would symbolize the covering of Christ, his head, in the spiritual. This would be a mistake, a misrepresentation, and would dishonor Christ, who is his head, both natural and spiritual. Verse 4, "But every woman praying or prophesying with her head unveiled dishonoreth her head, for it is one and the same thing as if she were shaven. This does not only apply to women at Corinth but to 'every woman praying or prophesying.' By bare-headed worshipping of the woman she dishonors her head both natural and spiritual; there is no artificial symbol to represent any natural headship in man, so this head is dishonored and there is no such symbol of the covering of this natural head (man) in the spiritual; therefore there is no symbol of Christ as the spiritual head, and he is ignored and dishonored. This is 'the same thing as if she were shaven.' The long hair on her head might represent man as her natural head; but it cannot symbolize the covering of this head in the spiritual; neither can it represent Christ as the spiritual head, placing the woman side by side with the man. Verse 6, 'If a woman is not veiled let her also be shorn,' and thus declare herself independent of all headship, natural and spiritual: 'but if it is a shame for a woman to be shorn or shaven let her be veiled.'

This should satisfy all; but the apostle

knew, and the Holy Spirit under whose guidance he wrote well knew that there were persons then and there and would be afterward elsewhere, who could not or would not understand the declarations made and so the subject is continued a little further. We read, "For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man, for neither was the man created for the woman but the woman for the man; FOR THIS CAUSE (not for any other cause which others may invent) ought the woman have a sign of authority on her head BECAUSE OF THE ANGELS." The capitals are the writers intended to impress on the reader the reasons which Paul urges for the bareheaded man and the veiled or covered head of the woman when engaged in the worship of God. In all that Paul writes there is not the faintest intimation that the prayer covering is urged upon the sisters at Corinth alone, or that it was enjoined because of the custom of licentious, lewd women; his entire argument is based on the relationship of man and woman to each other, and to Christ or "in the Lord." It represents the man as the head of the woman in nature; the covering of this headship in the plan of salvation; the fact that in this plan Christ is the direct head of woman as he is of man, and that, "in the Lord" the woman stands on the same platform with the man, may bray and prophesy and enjoy every blessing and immunity of the gospel of Christ the same as man. I cannot see how any person who is acquainted with the teachings of the gospel can fail to understand these things. When a man, especially a Christian man sees this becoming and significant "sign of authority on her head," he ought to think of the claims of the woman on him, of her privileges in the gospel, of his duties and obligations, and the woman should glory in the privilege of representing these things in such a befitting way.

However, lest too much might be made out of man's being the head of woman, etc., he adds, "Howbeit neither is the woman without the man nor the man without the woman in the Lord. For as the woman is of the man so is the man also by the woman, but all things are of God." After stating the matter fairly, logically, clearly and fully he pleads and asks, "Judge ye in (among) yourselves; is it seemly that a woman pray unto God unveiled?" Expecting a negative answer he asks for confirmation, "Doth not even nature itself teach you, that, if a man have long hair it is a dishonor to him? But if a woman have long hair it is a glory to her; for her hair is given her for a covering."

This in Paul's mind should be suffi-

cient for all, but knowing that some will have things their own way he closes: "But if any man seemeth to be contentious we have no such custom, neither the churches of God." If, in the face of all this any man should contend that it is proper and right for women, in their worship to appear with unveiled heads or for men to have their heads covered, Paul says to him plainly and forcibly, "We have no such custom, neither the churches of God."

In conclusion for the present, I will quote again the 10th verse. "For this cause ought the woman to have a sign of authority on her head because of the angels." Angels are ministering spirits, (Heb. 1:14,) and as such they witness the propriety and impropriety of our conduct, as reflecting honor or dishonor on Christ and his cause.

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BIBLE PORTRAITS. No. 2. Eve

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In contemplating this article we expected to begin with the familiar quotation that "Eve was fairer than all her daughters." But as we are unable to find it either in the Bible or in the general literature of our subject, it doubtless possesses no other authority than legendary tradition. Yet it is a pleasing legend, for it is impossible to think of Eve other than as a surpassingly beautiful creature as she came from the hand of the Creator, radiant with the bloom of immortal youth. The word signifies "Life," and the Bible narrative credits Adam with its bestowal as the name of the woman, "because she was the mother of all living," thus presenting another striking evidence of the vigor and penetration of his intellect.

The short Bible narrative deals with the purpose and manner of her creation. Adam found nowhere among the living creatures around him any personality which corresponded to his own superior nature, or which was capable of filling the void in his mind and heart. His disappointment was reflected in the divine thought, for the Lord said, "It is not good that man should be alone; I will make an help meet for him." In this declaration we see the ethical idea illuminating this most interesting act of creation. "A help meet for him," or more clearly, a help corresponding to him, his fellow in body and soul, standing by his side with thought answering to thought, sympathy to sympathy, love to love. There is nothing in this language which implies or allows the idea of subjection which for so many ages qualified the popular conception of the woman's relation to man. Subjection followed as one of the results of the fall, (Gen. 3:16,) a fact which carries the inference that it did not exist before. It existed afterwards, however, thro all the